584 true no more for the Christians in Leloba. Here
184 they have only adult betrothal. In Wailolong, however, there is still plenty of this child betrothal business. This may take place at the age of three to four years. They are told of this when they are from five to six years old. As children they think nothing of this until
584 they become older. Sometimes the tusks are paid
583 early; at other times they wait until actual marriage. If the boy's father agrees to pay for a girl and later the boy refuses, he must pay the bride price anyway. In the old days, however, a boy never refused, or almost never. The younger brother of the guru hated the girl he was betrothed to as a child and ran away to Badjawa. His father paid the tusks anyway and they were lost by so doing. Later the brother married a woman from Roti.

621 The guru was the first man from the Belakang
582 Gunung [behind the mountain] area (consisting of eight kampongs) who married a Larantuka woman. His wife was from Balela. Later, the present kakang (who is a Leloba man) married a woman from Balela too. Balela is a foothill kampong now a part of Larantuka town.

595 A man may have up to three wives, but no more.

789 The guru's father had much magic power. He
776 was the panglima perang [war leader] here. He
178 had familiar spirits who helped him and usually
825 he alone saw them. Other people would see them sometimes. Thus the guru heard a noise like a horse in front of the house one night when he was young. He looked out and there stood a buffalo. There are no buffaloes in this area. He called his father and the latter told him to shut up. This buffalo was one of his father's familiars. Another time the guru was in the fields with his father and heard stones rattling. He saw a crocodile. There are no crocodiles here either. He called his father, and again his

We
789 father told him to shut up. This was another
776 of his familiars. He also had a seven-headed
179 snake as a familiar. I asked what ever happened
[825] to these familiars, and he said that they do not appear any longer because the people do not feel the need for them. But if one called them, they could come to the old guru. That is, the familiars are inherited from father to his successor son. This is amazing, and shows clearly that the old guru, at least, and indeed the young one and the kepala kampong, still take seriously much of the old belief despite Christianity. I eased
[123] into this by talking like a kafir myself, as usual, and they came along to a stage of talking in a way that would horrify the priests. At one point the guru stopped and said, "My, we're talking like Kafirs /unbelievers, infidels/." There is plenty left here of the old paganism, and I can see why the priest said it would be easy for them to slide back into their former habits.

241 People must keep quiet when the crops are
824 growing as they would scare away the food spirit in the plants otherwise. When there is a harvest there are feasts and many gatherings. This may be the reason for the harvest feast pattern.

361 Wailolong was originally located in the hills. Then they moved down to the coast where there is a crossroads at Okka. After that they moved only about thirty years ago to their present location. The first move was the result of the government pressure to make them come down out of the hills. The second move was halfway back to the hills. Leloba has moved only once, that being the original move down from the higher hills. Wailolong and indeed other kampongs here have grown fast in recent years because of cleaner conditions, better medicine, etc. They know this well. Wailolong has grown apace and keeps grow-
000 ing. The houses in the oldest negri lama were